



IBN KAMĀL PĀSHĀ رحمته الله

Mufti & Shaykh-ul-Islām of the Ottoman Empire

873 AH – 940 AH



بسم الله الرحمن الرحيم

This *fatwā* is, in essence, a translation of a part of an essay penned by Ibn Kamāl Pāshā رحمته الله, titled, *Risālah fī Takfīr Ar-Rawāfiḍ*¹



الحمد لله العلي العظيم القوي الكريم والصلاة على محمد الهادي إلى صراط مستقيم وعلى آله الذين اتبعوه
في الدين القويم . وبعد :

The reports and narratives in the lands of the believers have reached undeniable status with regards to a group of the Shia. They have overpowered many Sunnī areas, to the extent where they have openly displayed their false religion. They have openly shown (their actions) and swear at Sayyidunā Abū Bakr رحمته الله, Sayyidunā ‘Umar رحمته الله and Sayyidunā ‘Uthmān رحمته الله. This is because they deny the *Khilāfat* of these three rightly guided *Khulafā’* and guiding leaders.

They belittle the *sharī’ah* and those who adhere to it, they swear the *Mujtahidīn*, thinking that the path of these *Mujtahidīn* is not free from difficulty and strain.

This is in contrast to adopting the way of their leader called Shāh Ismā’il (Ṣafawī). They understand that adopting his way is the easiest and has the greatest benefit. Moreover, they feel that whatever Shāh Ismā’il permits

¹ Khamsu Rasā’il fī Al-Firaq wal Madhā-hib pp. 195 – 197, Dār-us-Salām

(makes *ḥalāl*), that is permitted (*ḥalāl*) and whatever he forbids (makes *ḥarām*), that is forbidden (*ḥarām*). Shāh Ismā'il has permitted liquor (*khamr*), so it has been permitted by them.

In brief, the various forms of their disbelief (*kufr*) that has been reported to us in great abundance, to the level where they cannot be denied, are innumerable. We do not have any doubt whatsoever about their disbelief (*kufr*) and apostasy (*irtidād*). Their land is a *Dār-ul-Ḥarb*. (By the consensus of the scholars, marrying their boys and girls is invalid (*bāṭil*). Definitely, whichever children are born from them are considered to be children of adultery).

Whatever animal they slaughter, it will become carrion (*maytah*). In all probability, there is fear of disbelief (*kufr*) for the one who wears their special red hat without any need or necessity. This is because this action entails display of the signs of disbelief and heresy.

We shall quote here the authentic shar'ī rulings.

It is mentioned in *Bazzāziyyah* that the one who denies the *Khilāfat* of Sayyidunā Abū Bakr ؓ is a disbeliever (*kāfir*), according to the authentic view. The one who denies the *Khilāfat* of Sayyidunā 'Umar ؓ is a disbeliever (*kāfir*) according to the most authentic view. It is compulsory to make *takfīr* of the *Khawārij* because of their *takfīr* of Sayyidunā 'Uthmān ؓ.

It is mentioned in *Tātārkhāniyyah* that the authentic view on the one who denies the *Khilāfat* of Sayyidunā Abū Bakr ؓ is a disbeliever (*kāfir*). The same will apply if the person denies the *Khilāfat* of Sayyidunā 'Umar ؓ. This is the most authentic and correct view.

Similarly, swearing Shaykhayn ؓ is disbelief (*kufr*).

ⁱ Shams-ud-Dīn Aḥmad Ibn Sulaymān Ibn Kamāl Pāshā ؒ hailed from the Turkish lands. He was known as *Muftī-uth-Thaqalayn* due to his deep knowledge, insight into the Shar'ī law and his sharpness in debate.

He was appointed as the Muftī of Constantinople (in other words, the Muftī of the Ottoman Empire) in 932 AH. In addition, he was appointed as the *Shaykh-ul-*

Islām of the Ottoman Empire, which occurred after the demise of ‘Alā’-ud-Dīn ‘Alī Al-Jamālī.

Ibn Kamāl Pāshā ﷺ was an outspoken defender of the *Aqīdah* of the *Ahl-us-Sunnah wal-Jamā’ah*. He also adopted a firm stance against the Rawāfiḍ (Shia), even participating in Jihād in the Battle of Jāldarayn against the Safavid Empire.

He wrote many books and essays on a range of subjects, including a complete Tafsīr of the Noble Qur’ān. He also wrote a commentary on the Tafsīr of *Bayḍāwī*.

In the science of Ḥadīth and Fiqh, Ibn Kamāl Pāshā ﷺ wrote a commentary of *Ṣaḥīḥ Al-Bukhārī* and on *Iṣlāḥ Al-Wiqāyah*.

May Allāh ﷻ reward him with the best of rewards on behalf of the Muslims and grant us the divine ability to study his works and spread its beautiful teachings. Āmīn

